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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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THE Dial of Time marks off another of the world's Hours. . . . The Old Year passes into Eternity, like a rain-drop falling into the ocean. . . . Let it go, with its joys and triumphs, its badness and bitterness, if it but leave behind for our instruction the memory of our experience and the lesson of our mistakes. Only the weak and foolish bemoan the irrevocable. Wise is he who lets "the dead Past bury its dead," and turns with courage to meet the fresher duties of the New Year.—H.P.B.

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A U M

Good resolutions are mind-painted pictures of good *deeds:* fancies, day-dreams, whisperings of the *Buddhi* to the *Manas.—Teachings of the Master*

THEOSOPHY

Vol. XXXVI **January, 1948** **No. 3**

THE GIFT OF THE GODS

IN the tradition of many lands, every life had its *deva-datta,* "gift of the gods." No child but had been bequeathed a charm, the fairies and the fates combining to deliver a certain virtue that carried with it an especial protection. Often some particular task or hardship was foretold, or else a vague and veiled warning of a mysterious trial was conveyed. Here was the folk-image of the philosophy of karma and reincarnation—a memory, preserved through the myths, of the teaching that each soul incarnates with a karma which will require it to draw out inner powers and to build inner strength.

The beginning of a year was analogously the signal for new resolution, the summoning of the will to meet coming events whose shadow might already be visible. The custom of "New Year's Resolutions" faintly echoes a karmic truth and follows an occult cycle. There are intervals when the formative principle in nature and man is exceptionally responsive to patterns imposed by the human will, and those who know the meaning and the times of the cycles have indicated that one such plastic period obtains between the winter solstice and the spring equinox. Attention to faults that have to be eliminated is a minor and negative observance of this cycle, although it is obvious that the faults in human nature invite the testing of fate just as the weakest link must bear the force that may break the chain.

A more philosophical recognition of the New Year might follow from a realization that resolution is the active aspect of prophecy. The power of prophecy is not developed out of a desire to know the future so that untoward events may be avoided. Fore-*knowledge* is the conviction that any disaster can be survived and, when met with confidence, will leave behind an accretion of soul wisdom and power. The will to win from every difficulty a clearer vision of the law of action will at last enable the mind to penetrate the future by steady attention to the forces which shape it.

The gifts of the gods—the occult powers in man—are no longer celebrated by the mighty moderns. The *deva-datta* of this age is the teaching of karma and reincarnation, the understanding of which will permit the god within to manifest its now hidden power over space, time, mind and matter. Janus, the god of the New Year, has simultaneous perception, backward and forward in time, representing the uninterrupted consciousness of the spiritual man. When one learns to bridge the gap between the old cycle and the new, when the moment for action is infallibly known and availed of, when the vehicles of action are perfectly trained and controlled,—then the force at work is the spiritual being, free to act in accordance with natural laws and cycles.

"THE ALPHABET OF MAN"

The earth is a point not only in respect of the Heavens above us, but of that heavenly and celestial part within us; that mass of Flesh that circumscribes me, limits not my mind: that surface that tells the Heavens it hath an end, cannot persuade me that I have any: I take my circle to be above three hundred and sixty; though the number of the Ark do measure my body, it comprehendeth not my mind: whilst I study to find how I am a Microcosm, or little World, I find my self something more than great. There is surely a piece of Divinity in us, something that was before the Elements. . . . he that understands not thus much, hath not his introduction or first lesson, and is yet to begin the Alphabet of man.

—SIR THOMAS BROWNE

THE SCREEN OF TIME

FOREVER hiding futurity, the Screen of Time hangs before us, impenetrable. Nor can it be lifted. Its other side may have pictures and words upon it which we would like to read. There is such a desire in the human heart to know what the coming days may hold, that if there be pictures on the hidden side of the Screen we long to see them. But fortunately for us in our present weak condition we may not look behind. Standing in front, all we are privileged to perceive are the reflections from human life thrown upon this side as the present, while the pictures that have been there in the past turn themselves into background and distance, sometimes bright, but oftener gloomy and grey.

A very pernicious doctrine is again making an appearance. It is weak, truly, but now is the time to deal with and destroy it if possible. It is the theory that the best way to overcome a tendency—of any sort—of the physical nature, is to give way to it. This is the dreadful doctrine of Satiation: that the only way to deal with lust and other things of the lower plane is to satisfy all cravings. By argument this may be shown to be an evil doctrine; but fact overcomes all argument, and it is easy to discern the truth to be that satiation of a craving does not remove its cause. If we eat, and dissipate hunger, the need for food will soon be felt again. And so with all cravings and tendencies which are classified as bad or low, or those which we wish to get rid of. They must be opposed. To satisfy and give way to them will produce but a temporary dullness. The real cause of them all is in the inner man, on the plane of desire whether mental or physical. So long as no effort is made to remove them they remain there. The *Voice of the Silence* is against the doctrine of satiation most clearly, and so are the voices of all the sages. We must all wish that this pernicious idea may never obtain a hold in Theosophical ranks.

The desire to see the fulfillment of lugubrious and awful prophecies is a singular one for good men to hold. Yet many Theosophists

have this most strange peculiarity. They have read and heard of certain prophecies said to have been made by H. P. B. about calamitous and disastrous times to come in Europe; of a new reign of terror; of sinking continents and destroyed nations. They add to these the improbable, vague and sometimes hoaxing prophecies by astrologers and old women. Then they begin to wish all these most terrifying things would come to pass so that their prophets may be justified. Every time a slight jar occurs in Europe they feel the *terreur* is at hand. But it does not arrive. Surely we ought to be satisfied with an ominous prophecy, if we believe in it, and be content to let its fulfillment be delayed for an extremely long period. We do not need prophecies, in any case, because out of our present deeds future events are made. Those among us who wish, as I said, for the realization of forebodings are the croakers of the movement. Even among the singular people called Theosophists they are singular, but their peculiarity is both unhealthy and useless.

In 1888 I had a morning conversation with H.P.B. at the Lansdowne Road house in London, upon the spread or weight of the Theosophical Movement. I said that it was sometimes appalling to remember the millions of people in America alone, in comparison with the few Theosophists and Theosophical branches: what hope was there of our making a change in national character in any land? Her reply was that, while it might seem discouraging looked at in that way, it was really not so. "Look," she said, "at our beginnings in 1875, when no one knew of Theosophy, and only jokes greeted our amazing efforts for publicity. But now we have come into the papers and magazines. We have made a distinct impression on the mind and literature of the time. This is much to have done."

There is abundant proof of this on every hand. Our name is now well understood. Writers may allude in their sketches to Theosophists and Theosophy without fear of castigation by the editor. There are two recent conspicuous instances. The N.Y. *Herald,* in December last, had an article in which this occurs: "No man on the globe knows how to keep a hotel as the American does. He is a perfect *Mahatma* at the business."

Here is this great word abused, it is true; but that does not damage it. It has reached in less than twenty years the familiar treatment which it took in India centuries to come to. There they often use it as a term of reproach, on the principle that to call a man that high and great thing which he cannot be is to abuse him.

Again, in the *Cosmopolitan* for December last—a magazine widely read—there is a story by Zangwill called "Choice of Parents," on the abolition of compulsory reincarnation. The sketch deals entirely with the ante-natal world and reincarnation on the earth. Not long before the author had something in the English *Pall Mall Magazine* wherein Theosophy, Theosophists and reincarnation were mentioned. I do not know who will have the hardihood to deny the great share the Theosophical movement has had in bringing about this change.

At the present time one of the most urgent needs is for a simplification of Theosophical teachings. Theosophy is simple enough; it is the fault of its exponents if it is made complicated, abstruse or vague. Yet enquiring people are always complaining that it is too difficult a subject for them, and that their education has not been deep enough to enable them to understand it. This is greatly the fault of the members who have put it in such a manner that the people sadly turn away. At public meetings or when trying to interest an enquirer it is absolutely useless to use Sanskrit, Greek or other foreign words. Nine times out of ten the habit of doing so is due to laziness or conceit. Sometimes it is due to having merely learned certain terms without knowing and assimilating the ideas underneath. The ideas of Theosophy should be mastered, and once that is done it will be easy to express them in the simplest possible terms. And discussions about the Absolute, the Hierarchies, and so forth, are worse than useless. Such ideas as Karma, Reincarnation, the Perfectibility of Man, the Dual Nature, are the subjects to put forward. These can be expounded—if you have grasped the ideas and made them part of your thought—from a thousand different points of view. At all meetings the strongest effort should be made to simplify by using the words of our own language in expressing that which we believe. —WILLIAM Q. JUDGE

The Path, February, 1896

PERCEPTIVE MYSTERIES

EVEN the progress made by the science of statistics does not permit of a computation of the ratio of speculation to knowledge in the culture of today. Apart from the fact that specialization tends to obscure the validity of universal truths, there is the added difficulty that, in the surging pressure of daily life and its perpetual readjustments, architectonic ends are lost sight of in the clamour for temporary expedients. Hardly anyone bothers about first principles. Man is ever inclined to listen only to the voice of his own personality, "a creature of time, place, circumstance, interests, predilections, culture," as Professor Edward M. Hulme truly describes it (*History and Its Neighbours,* 1943). Who today falls within the description of him who seeks the vision of all time and all existence:

> It is the nature of the real lover of learning to be ever struggling up to being, and not to abide amongst the manifold and limited objects of opinion; he will go on his way, and the edge of his love will not grow dull, nor its force abate, until he has got hold of the nature of being with that part of his soul to which it belongs so to do, and that is the part which is akin to being; with this he will draw near, and mingle being with being, and beget intelligence and truth, and find knowledge and true life and nourishment, and then, and not till then, he will cease from his travail. (*The Theory of Education in Plato's Republic,* by R. L. Nettleship, 1935 ed.)

The truth is that the elements making possible accurate measurement of true and false intellectual development are not educible on the basis of current assumptions. To understand the confusion of contemporary ideas on subjects relating to philosophical thought, it is only necessary to observe the absence, even in so-called religious circles, of any tenable conception of the nature of the soul. Without an acknowledged feeling and comprehension of the assimilative power of the soul, perception is conceived of only as a mental action by which external things are known through the medium of sense presentations. There is, for example, no reference to intuitive apprehension in Professor George Santayana's description of perceptions. These (he writes)

> fall into the brain rather as seeds into a furrowed field or even as sparks into a keg of powder. Each image breeds into a hundred

> more, sometimes slowly and subterraneously, sometimes, when a passionate train is started, with a sudden burst of fancy. The mind exercised by its own fertility and flooded by its inner lights has infinite trouble to keep a true reckoning of its outward perceptions (quoted in *History and Its Neighbours*).

The truth of the matter is that "the common mortal man can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden" (*Secret Doctrine,* I, 45). Mortal man must put on immortality, while still functioning in a physical body, if he would hope to discern reality in his "lifetime," or to participate in those Ancient Mysteries which are as much a constituent of the Natural Order as are the laws of evolution.

The mind of man has only just begun to show signs of moving away from the predicaments of theology and materialism. The categorical imperative of Kantian ethics has no real affinities with the conventional dogmas of religion or science. Because of this, its influence upon the thought of the last century and this has been negligible. It needed the reaffirmation of the teachings of antiquity as to the true nature of Man before co-ordination of past and present learning became possible. Only then was it seen that the Reason, whose absolute command as the interpreter of the moral law was the theme of Kant's *Critique,* was unidentifiable except in the light of a conception of Man known to antiquity and rediscoverable today through the study of ancient and modern religions, philosophies, and sciences. As a result of the promulgation of ancient teachings, consciousness itself, and the essential nature of the act of perception at different levels, became matters of serious import to professional philosophers and to religious and scientific thinkers generally.

The growing need to differentiate between knowledge and opinion, and the emergence of a principle of reference possessing universal validity, inevitably lead to a consideration of human nature in its more usual phases and of the steps necessary to prepare it for entry into the pronaos of Wisdom, as that term was understood in the Mystery teaching of old. It is a fact familiar to all who have thought much on fundamental things that "the upward progress of the Ego is a series of progressive awakenings." These advances towards Reality, however, can have no significance unless they are observed as an integral part of the wider sweep of cyclic law affecting all

manifestation. In such a view, life is seen as probationary, a proving or testing of character or ability, and it is regrettable that education of child or adult today (which might so readily contribute to the heightening and refining of the perceptions, sensory and intuitive) should so lamentably be addressed to the importance of passing examinations and gaining a livelihood.

There can be no relationship to the true development of the intellectual and moral powers when, for mankind as a whole, the human soul has ceased to signify something living, to be fed or starved, nourished or poisoned. Nurture, in the Platonic sense, has become almost an outmoded superstition in these days. No longer do men ask how they are to order their lives so as to live best, nor is there any wide appreciation of the view that society is man "writ large." Yet, without these premises, how can we hope to compass that development of mind and emotions in the fullest measure of human ability? Nevertheless, to attain that stage of evolution—to become truly human—is essential to the further step, where initiation into the perceptive mysteries becomes possible. And, outside such initiation

> for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. (*Secret Doctrine,* I, 326.)

Plato divided mankind into three primary groups: those in whom "appetite" predominates, and for whom the chief object in life is the wealth by which appetite is satisfied; the "spirited" class, which seeks the honor that rewards successful ambition; and those in whom the "philosophic" side is the strongest, whose objective always is truth. (There is an echo here of the doctrine of the *Trigunas* and *Trimurti* in Hindu thought.) Only those belonging to the last of these classes are in preparation for a knowledge of "things in themselves."

Only from some such metaphysical basis of thought will there emerge a polity that will find in its midst men and women who, by right of direct inheritance after many incarnations, may hope to offer themselves as candidates ready to bridge the stream dividing those who are but "the outcome and the natural products of their respective environments and periods" from the fellowship of the

great master-minds of antiquity who have been initiated into the mysteries of Life and Death. Before it can hope to essay the solution of those mysteries and reach higher levels of perception, the world at large must go back to first principles and ask again how the human mind may be enabled to answer immemorial questions:

> (1) What is the nature of intellectual and moral progress?
>
> (2) What are the factors contributing to maya—that human ignorance, especially, which keeps the mind from a Wisdom that is at once compassion and knowledge?
>
> (3) What are the remedies for ignorance in this higher sense of the term, and how are the inherent capacities of the human mind to be developed and regulated?

What Greek thought (as Plato's teaching) meant by education, so conceived, is described admirably in these words by R. L. Nettleship:

> The general principle, then, of the higher education is expressed in the term "conversion." How is this to be effected? Clearly, the educational process must follow the true and natural order of mental development. . . . education must be a method for leading the soul from the lowest stage, where it apprehends nothing but "images," through that of direct sensible experience, to the region of essential "forms" of existence, and so finally to that perception of the systematic unity of truth which is the ideal of science.

It cannot be said that the perception of the systematic unity of truth is at all a common or desired feature of our discursive world! It is doubtful, indeed, if our objectives of learning include any precise effort to see things as they are, not as they appear to us to be, or if our moral code comprehends the importance of seeking to be what we really are, and not what our fancy, deceived by conventional thought, makes us. Nor is it true to say that, in the main, we are persuaded that the evils of human life have their origin in ignorance of our essential nature and the law of its evolution. No statesman or teacher today is conspicuous for his subscription to Plato's view that the

> sovereignty of true knowledge was the ideal to be aimed at, that there is an intelligible principle pervading and connecting not only the life of men but the life of the whole universe, [and] that to discern this principle and to conform to it is the highest possible achievement of knowledge and conduct. (Nettleship.)

Yet this contemporary world, with its confused sense of values, and its refusal to recognize that the word "crisis," for ever on its lips, has the root meaning *judgment,*—presumes to discuss, in pathological terms only, such an experience (for example) as that of Plotinus, as recorded by Porphyry:

> For his whole end and goal was to be made One and draw near to the supreme God. And he attained that goal four times, I think, while I was living with him—not potentially, but in actuality, though an actuality which surpasses speech.

In terms of consciousness, the world has to clarify its perceptions, if it is to be "converted" from present errors.

Evidence of the existence of the true Mysteries is to be found here and there in sacred lore, and in classical and early Christian literature. H. P. Blavatsky collated many references to them in her volumes *Isis Unveiled* (1877) and *The Secret Doctrine* (1888). Professor Gilbert Murray has pointed out, too, in his *Five Stages of Greek Religion* that, although the Gnostics are still commonly thought of as a body of Christian heretics, in reality there were Gnostic sects scattered over the Hellenistic world *before* Christianity as well as after. "They must have been established in Antioch and probably in Tarsus," he writes, "well before the days of Paul or Apollos. Their Saviour, like the Jewish Messiah, was established in men's minds before the Saviour of the Christians." This confirms what H. P. Blavatsky wrote of the Nazarenes, who, as Gnostics, existed long before the days of Christ, and even before the laws of Moses, and who held their "Mysteries of Life" in Nazara (ancient and modern Nazareth). Their doctrines were a faithful echo of the Secret teachings.

That secrecy surrounded the Mystery teachings should not astonish anyone familiar with the irrational manifestations of human mentality on the threshold of the Atomic Age. It is the case that some of the ancient sciences have become exoteric—"Astronomy, for instance, in its purely mathematical and physical aspect." Geography, also, was a part of the Mysteries, when the science dealt with vast changes in the earth's surface, with the sequence of continents following the order of evolution of the human races. The Pyramids, too, have been described as "the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of

the stars are in Heaven." But the veil of secrecy, in all its essentials, still persists, and it is this fact which led, in the case of the Indo-Aryan races, to the re-establishment of the religious mysteries chiefly, "in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism" (*Secret Doctrine,* I, 314; II, 124).

Is there meaning for modern man in this inadequate note of past and present elements of the perceptive faculty? The answer must be "Yes," if we consider consciousness, in its totality, as the primary factor in human evolution through successive incarnations under a law of continuous adjustment. Essentially, the lesson is in the necessity for the purification, by right knowledge, of mind and emotions. The world has to be made ready for the paraclete of the advancing tide of a conscious Universal Brotherhood. For the individual student who has played his part in that work of preparation, and who aspires to free himself from the delusions produced by Maya, the teachings with regard to the conditions of further progress are plain. Let him clear his mind of personality, and devote his energies to the ever-extending service of the living and sentient Universe. In such manner he will find himself gradually merging into and coming to full possession of that higher phase of individual consciousness which is accurately rendered by the Sanskrit term *Svasani-vedana,* "the reflection which analyses itself."

The Enduring Life

Heaven is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved.

—Lao-tze

CONCERNING RETICENCE

A PROMINENT new convert retails publicly her religious hisory. A gossip columnist plies his trade, announcing that everything heard "goes in one ear and out my mouth." A woman of exceptional taste and good breeding writes a transparently fictionized account of a deeply personal and personally symbolic experience. The slogan of "nothing sacred" is so deeply imbedded in the popular mind that there seems no longer any need to affirm it. Reticence is decried as prudishness, confession and psychological analysis are better-than-ever for the soul, and emotional self-expression is the highest art.

The vogue of personal histories is a feature of the common mental atmosphere in which each one participates and by which he is constantly influenced. While pretense is no longer as much a characteristic of the race-mind as it once was, there is also a curious modern obliviousness to the fact that reticence can be a sign-manual of integrity. There are forms of reticence which are all-important.

There is the reticence of a teacher, as contrasted with the garrulousness of the empty-headed and self-centered. The teacher draws out the mind of another; he does not inundate with a flood of his own ideas. A favorite mode is the parable, which does not assert or proclaim, but is a placing beside, a comparing. The parable requires interpretation by the listener; it educates by permitting a principle to be surmised. Since philosophical thought entails the power of abstraction—the ability to perceive the metaphysical essence of any word or deed—the parabolic method leads to the development of judgment and discrimination. The oblique anecdote is a prime feature of Oriental mysticism, and it is well known that the East produces metaphysicians whose subtlety is not equalled in Occidental thought.

There is the reticence of the reflective man, who perceives the relativity of all conclusions. Kali Yuga, the age of reversal, challenges man's intuition by constantly presenting inverted images for his observation, and erases his "final solutions" of the riddle of life by the infinite correlations and permutations to which all

principles are subject. The reticence of the reflective man springs from the recognition that "the power of any and all circumstances is a fixed and unvarying quantity, but *we* vary in our reception of these." Perception and understanding, the functions of the two inner senses, *Manas* and *Buddhi,* are not the same for any two men. Principles and laws may be held in common, but demonstration and formulation are as personal on the mental plane as eyesight or a sense of color in the visible world.

Reticence, preserved out of regard for the operation of the inner senses, would tend to develop discrimination, since the examination of mental images would proceed by concentration and self-contained analysis. When strict accuracy is required of a measuring instrument, it is checked with a standard measurement removed from all varying forces. The accuracy of the mind's action is not checked by reference to the action of other minds, but by comparing and verifying with conclusions from which all individual deviations have been eliminated—the fundamental propositions of the theosophical philosophy, for example. Self-correction of mental vision is the best insurance of mental health or sanity.

A psychic age is marked by the variety of temptations to substitute an external for an inner guide, and by the alacrity with which the burden of self-education is laid aside, when difficult decisions are called for. One of complete soul-integrity has a natural and deep-seated reticence which bars him from seeking priestly counsel, for he knows intuitively that the habit of dependence gradually atrophies the inner senses, and cancels the "right of private judgment."

Another form of reticence may be inspired by a desire to avoid the materialization of spiritual concepts. Philosophically, this process is part of the descent of Spirit into Matter, the evolution by spiritual beings of gross forms which they inhabited for the purpose of training unselfconscious life in new facilities. The tendency to materialize—or incarnate in less and less spiritual degrees of matter—is the momentum of the first half of a period of manifestation. At the turning-point, the reascent to the spiritual state begins, and the impulse toward concretion and crystallization becomes a recessive tendency.

The upward swing of evolution is involution into finer and finer vehicles for soul experience, a continuous progress toward the soul's emancipation from material illusions. Since this process is hindered by the dissipation of energy, reticence—by concentrating and directing psychic force—is a contributing factor in soul evolution. In moral terms, the habits that center man's consciousness in physical life are no longer appropriate. "In sober truth," the *Secret Doctrine* states, "vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be so." The relatedness of these two ideas is actually not remote, for vice and wickedness result from a lack of concentration on the ideals of human evolution. Psychic indulgences, holding back the "spiritualization" of man and matter, follow for want of a constructive focus for human energies.

The power to elevate the level of mental action is the real force behind the raising of matter. The gulf between the objective and the subjective, between the material and the spiritual worlds, is bridged by the seven principles of man, which indicate "the mysterious circuit through which ideation passes." The materialization of an idea, or its embodiment in "so many words," represents half the process. The function of metaphysical thought is to complete the circuit and allow the mind to return to the plane of ideal conceptions. The upward impulse of thought reacts upon matter; natural levitation of the body happens in just this manner, with the adepts of Hermetic science, it is reported in *Isis Unveiled* (I, 500).

The recital of personal histories, if the tendency to concrete images or "hard-and-fast" conclusions is not balanced and overcome by a return to metaphysical principles and attention to ideal laws, leaves one still struggling in the quicksand of his private illusions. Theosophy can furnish the inquiring mind with the *spiritual* history of man, that which accompanies his psychic and mental development as the flame, visible and invisible, accompanies the fire. That spiritual history is written by every thought and word that contributes directly to the purposes of soul, by the concentration of all energies toward that end. The sum of all lives on earth, and their component experiences, is finally computed in the light of this essential history—the karma of the Monad.

STUDIES IN KARMA

Aspects of Psychical Research

REFUSAL to acknowledge the vital contribution of H. P. Blavatsky to the subject of psychical research, in face of the many pressing problems in this field of study, has become a matter almost of moral perfidy, as well as of intellectual obscurantism. Even in a recent broad-minded work,* not a single work of Mme. Blavatsky's is listed in the appended bibliography, although the author is no pedant, and himself defines psychical research as "the scientific study of human personality beyond the threshold of consciousness." He makes much of the difference between investigation "carried out seriously by serious people" and treatment of the subject "as vague borderland to the marvellous." Yet he is guilty of historical solecism in suggesting that spiritualism, as a cult, "is the modern dress of ancient occultism." Are these and other instances of confusion of thought really necessary in a serious work? Or are they merely indicative of a species of mental and emotional *karma,* affecting adversely those students who refuse (it is impossible to grant these researchers the excuse of ignorance) to admit the existence or importance of writings which pleaded "for the recognition of the Hermetic philosophy, the anciently universal Wisdom Religion, as the only possible key to the Absolute in science and theology"?

More regrettable is it that every advantage is not taken of H. P. Blavatsky's published knowledge and experience—"the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science"—when it is seen what gaps exist in the efforts to find solutions to varied mental phenomena. Instances are Mr. Tyrrell's references to telepathy and precognition. On page 71 he observes, "What the nature of the subliminal relation is which gives rise to telepathy we do not know. How can we expect to know it when we know so little about the nature of the subliminal self?" Again, as to precognition, he writes (p. 91): "Knowledge of the future event must be acquired in some way or it could not be presented to consciousness at all. It seems clear that it is the

**The Personality of Man,* by G. N. M. Tyrrell, London, 1946.

subliminal self, or some department of it, which acquires knowledge of the future, though we are totally ignorant of how it does it."

The general impression made upon the mind of Dr. F. C. S. Schiller by Dr. Walter F. Prince's *The Case of Patience Worth,** was "to deepen the conviction that orthodox psychology and orthodox philosophy are both very far from having plumbed the depths of the soul, and that it is unreasonable to require an open-minded man to endorse their prejudices." If psychical research (as seems inevitable) involves assumptions about the nature of human beings, especially in the realm of multiple personalities, why not recognize one of the principal tenets of esoteric philosophy, namely, "that as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember, and have his being?"

On the specific question of mediumistic communications. Mr. Tyrrell quotes from the report of a Committee of the Society for Psychical Research, appointed in 1908, to examine Eusapio Palladino in Naples:

> It is understating the case to say that the vast majority of these modern wizards and witches are the merest charlatans. . . . Yet every now and then a personality arises whose claims to something beyond such manifest imposture it has seemed impossible to dismiss thus curtly.

Without disputing the generalization, however, it may be said that impostor is the word frequently used to designate someone associated with phenomena beyond the comprehension of investigators playing for a "safe" reputation! Apart from the fact that there are few who are in possession of "such an unerring spiritual insight as to be able to detect the false from the true" in these matters (as pointed out by H. P. Blavatsky with regard to the genuineness or otherwise of "precipitated" letters), it is difficult to understand how any proper judgment can be arrived at without some principle of law as a body of reference. It is not enough to say, as Mr. Tyrrell does, in his treatment of control-mediumship and its problems, that the conclusions which emerge are:

> (1) *As dramatically presented,* the communicator is a psychological construct of the medium.

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*Boston S.P.R., 1927. Dr. Schiller's statement occurs in the *Proceedings,* S.P.R. Vol. XXXVI, p. 576.

> (2) Yet there is reason to believe that a genuine communicator, in some cases at any rate, exists in the background and uses this psychological construct by informing it to a greater or less degree with its own individuality (p. 170).

Neither mediumship nor sensitivity was first investigated in the nineteenth century, though Mr. Tyrrell states that psychical research is entirely modern—"It originated with the S.P.R. in 1882." Both types of phenomena were matters of profound concern in all ages. Indeed, does the term "psychological construct" possess any significance in this connection unless it be studied in relation to the great terrestrial crucible, the Astral Light? For is not a medium "but an ordinary person who is magnetized by influx from the astral light," the chief agent in all magical phenomena?

Mr. Tyrrell's work has a wealth of illustrative phenomena, and reviews the laboratory research work by Rhine, Carington, and others. To anyone unfamiliar with the subject, the book should bring conviction of the need for enquiry. Equally, Mr. Tyrrell's indictment of the attitude of most men of science to psychical research is well-founded. The instances mentioned by him where personal bias and prejudice do duty for reasoned investigation, remind one of H. P. Blavatsky's recital of "respectable" theories about psychical phenomena in *Isis Unveiled* (Vol. I, Chapt. IV). Her summing up of the position then (1877) is still apposite, and the reproach to science continues undiminished:

> What psychology has long lacked to make its mysterious laws better understood and applied to the ordinary as well as extraordinary affairs of life, is not facts. These it has had in abundance. The need has been for their recording and classification—for trained observers and competent analysts. From the scientific body these ought to have been supplied. If error has prevailed and superstition run riot these many centuries throughout Christendom, it is the misfortune of the common people, the reproach of science. The generations have come and gone, each furnishing its quota of martyrs to conscience and moral courage, and psychology is little better understood in our day than it was when the heavy hand of the Vatican sent those brave unfortunates to their untimely doom, and branded their memories with the stigma of heresy and sorcery.

Nowadays, the "scientific" treatment of a subject would not be thought worthy of consideration if it so much as whispered the

word "morality"! Psychical research is no exception to the seeming rule. Nowhere in Mr. Tyrrell's argument (and he has been President of the British S.P.R.) is any reference made to the harm that may accrue to mediums or sensitives, or to the *karma* that is involved for those who use them as laboratory specimens, in connection with experiments in paranormal phenomena.

It was always the ardent desire of the founders of the Theosophical Movement of the nineteenth century that the development of the psychic faculties, premonitory symptoms of which were in evidence in the United States, should proceed healthily and normally. By encouraging thinking and internationally-minded people with the need of furnishing the materials for a universal religious philosophy, it was hoped to save mankind from "the terrible dangers, both mental and bodily" accompanying any unfoldment of psychic powers "in a hot-bed of selfishness and all evil passions." The object was to enable man's psychological growth to proceed in harmony with his moral improvement, at what time his material surroundings would "reflect the peace and fraternal goodwill which will reign in his mind."

One would think that to this noble ideal there could have been a sustained affirmative response. On the contrary, history records few instances of such tragic calumny and treachery as were the lot of H. P. Blavatsky. Amongst her vilifiers was the very Society whose work is extolled by Mr. Tyrrell in *The Personality of Man.* Quoting from an address given in 1882 by the first president of the S.P.R. (Professor Henry Sidgwick), in which he stated* that the members were all agreed that any investigation should be carried out "with a single-minded desire to ascertain the facts and without any foregone conclusion as to their nature," Mr. Tyrrell goes on to say: "That has been the policy of this society ever since. Its standard of evidence has never been allowed to flag." A psychical phenomenon itself worthy of full investigation is how it became possible for a committee of eminent persons with such high aspirations to present the Report on phenomena connected with the Theosophical Society of the day (for all practical purposes, this meant connected with H. P. Blavatsky), published in December, 1885. The travesty of justice thus perpetrated offi-

**Proceedings,* Vol. I, p. 8.

cially by the S.P.R. has been exposed again and again. Not once, however, since 1885, has the S.P.R. acknowledged the grotesque nature of the evidence on which it founded its condemnation of a great Teacher, or even referred those interested in its work to the published case for the defence. To the committee which sponsored this Report, some words of Mr. Tyrrell apply: "The antecedent attitude of the human mind towards the paranormal becomes a factor of the greatest importance—of greater importance, even, than the evidence. Why not, then, go straight to the crux of the matter and investigate this attitude?" To do so, however, raises issues of some magnitude. In all that concerns the paranormal, the man or woman of our civilization is in the position of one who wishes to be *shravaka,* and he or she would do well to listen to these words:

> Contaminated by centuries of dogmatic superstition, by an ineradicable—though quite unwarranted—sense of superiority over those whom the English term so contemptuously "niggers," the White European would hardly submit himself to the practical tuition of either Kopt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry. (*Isis Unveiled,* II, 636.)

Original Ideas

At the beginning of each Manvantara (the remanifestation of a world and man upon it), a planetary spirit appears among men, and implants the great ideas afterwards held intuitionally. They are projected with a spiritual force and power that carries them through all the ages of that manvantara, now appearing and again apparently lost to sight. The original impulse every now and then, receives additions, through such beings as: Jesus, Buddha, Confucius and others, who appear in intermediate periods.

—*The Path,* July, 1886

YOUTH-COMPANIONS ASK—

CURRENT *newspapers often carry accounts of fatalities among children and young people resulting from what used to be no more than harmless family "spats." One girl was accidentally killed with scissors thrown by her sister in a squabble over clothes. Why should such tragedies occur when people mean no real harm but are simply blowing off steam? It seems a disproportionately heavy Karma for a fit of anger.*

We are bound to feel that all Karma is disproportionate if we trace it no further than its *apparent* cause. One act of thoughtlessness, in itself, would hardly merit such an effect. But, if we consider that act as the final one of a series of similar acts, we may get some idea of the justice of that heavy Karma. There are kinder ways of learning the need for self-control, for weighing the consequences of our action, than the one mentioned in the question; but if they are not availed of, we inevitably draw to ourselves other, less gentle, opportunities.

It is difficult—if it is even possible—for us to trace the fine lines of Karma in our individual lives. We need, perhaps, more objectivity than we can as yet muster on the subject of "I." So the larger pattern is more easily discernible—the cycles of centuries, the Karma of nations, races and humanity as a whole. Humanity, it is said, has completed its descent into matter. For the Aryans—the whole fifth race—this is the Kali-Yuga. These two facts indicate that we have reached a kind of maturity. We are accountable for what we do.

We know that parents assume responsibility for the debts, dangers, and disasters brought on by their children. The child is protected from the full retribution for his wrong deeds. Can we not think, analogously, that a race, a nation, and even a whole humanity, has many kinds of protection around it in its infancy and youth? H.P.B. spoke of lands rising from the ocean cleansed of all impurities, ready to receive another race of men. Where do these "impurities" come from? It would seem that the earth, physically, and Nature, collectively, is a kind of vicarious atonement for mankind *up to a certain point,* just as parents are for their children. Nature perhaps absorbs much of the evil that men do in ignorance—

until her saturation point is reached and mankind's age of responsibility arrives. The body of a child absorbs much, forgives many abuses, and heals many wounds. But the adult pays the full price of abuses both past and present, when all the old scores are brought up to be settled.

We can trace the effects of war—large-scale deliberate killing—through to post war epidemics of crimes committed by victims of violent impulses. These are the "I-don't-know-why-I-did-it" criminals, who are impelled by the psychic atmosphere of violence created by a world at war. It may be possible to trace still another link in this chain by means of the elementals, the lives of nature which are the messengers of man. They have been trained and directed in deliberate acts of violence. Is it strange to think that such training should assert itself and result in those fatal accidents which occur without any *human* will *specifically* directing violent acts?

It seems that every reformer, from a Jesus or a Buddha down to a Billy Sunday, always gets people angry with him, and ends up crucified, either literally or figuratively. If his life isn't at stake, his reputation is. Why should this be so?

It is natural for us to puzzle about this, although such things as life and reputation are of secondary import to the reformer himself. His life he does not consider his own, but the world's. His reputation is the work of others; his integrity is his own, and no one else can assail it. But wherever selfishness and mental inertia are present, there the setting is laid for resistance to true ideas, and for persecution of those who tell the truth. (See *Key,* 37.)

As for Billy Sunday, we can't measure his reformation simply by the number of people who were incensed against him. Evil men are angered by even the unspoken reproach of the good man, true; but do not many "good" men goad their fellows to anger by self-righteous speech? Those who tell much are often suspected of knowing little, and it affronts a man's feeling of independence to be harangued at by would-be reformers. If he does not know what to do about it, he may get angry, for anger is the refuge of impotence. The "reformer" who excites only that feeling must consider his mission a failure, however, because he has aroused Kama without stimulating Manas.

We are, perhaps, prone to consider that we are persecuted by others, when really our suffering is self-imposed by the wrong actions and thoughts we set in motion. This suffering is a kind of personal crucifixion with which we are all familiar. H.P.B. makes clear in the *Secret Doctrine* (II, 422) the distinction between this involuntary suffering of all mankind and the crucifixion of the great teachers: "The lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more . . . a god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice, as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance." It would appear that it is only the karmaless being who suffers from the faults of *others,* and that is a suffering voluntarily undertaken out of regard to the end in view—that all men may be helped to surmount their mortality.

How much of a point should theosophists make about their ideas in their contacts with non-theosophists? Sometimes we make ourselves a lot of trouble by talking Theosophy.

Perhaps we ought to ask ourselves, do we feel *obligated* to talk about Theosophy? Unless the desire to speak of the ideas is real and spontaneous, our expressions will probably get Theosophy, as well as ourselves, in "trouble" or misunderstanding. As for how much of a point we should make about our ideas, that must depend on the strength of our convictions. It is possible to stand so wholeheartedly in and with Theosophy—not fanatically, but steadfastly—that the position commands respect, and leads others to an interest in Theosophy.

For those who feel that to stand apart from the majority is to invite a stigma, Theosophy will not be a desirable study, nor a comfortable way of life. Theosophists are a self-elected minority. Children are born to theosophical parents, but they are not—cannot be—born to Theosophy. It isn't something that can be conferred or forced on another, and talking at the wrong time or in the wrong way is a k nd of forcing. In certain circumstances a form of silence may be an active promulgation of the philosophy. A sense of fitness suggests the natural expression of Theosophy, don't you think?

CONTEMPLATION

By Damodar K. Mavalankar, F.T.S.

A GENERAL misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raj Yoga.* It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyan, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read *Bhagavat-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master.* He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal healthy state of mind and body.

Note.—This article was first published by H. P. Blavatsky in *The Theosophist,* February, 1884. Letters to the editor drew further discussion in the April and August issues, and Damodar's replies are here reprinted, following the original article.—Eds. Theosophy.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of contemplation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper:

> Reasoning from the known to the unknown, meditation, must be practised and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration"—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paragraphs on page 141 of the *Theosophist* for March, 1883 (Vol. III, No. 6)*:

> So, then, we have arrived at the point where we have determined—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process . . . we have to prepare for this physiological transformation.

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*From "The 'Elixir of Life'," reprinted in the volume, *Five Years of Theosophy*. —Eds. THEOSOPHY.

> How are we to do it? In the first place we have the actual, visible, material body—MAN, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. . . . Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body . . . may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. . . . We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man?* The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and coloring.

> For Science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner* men [principles], however sublimated their organism may be, are still composed of actual, *not hypothetical,* particles, and are still subject to the law that an "action" has a tendency to repeat itself; a tendency to set up analogous action in the grosser "shell" they are in contact with and concealed within. ("The Elixir of Life.")

What is it the aspirant of *Yog Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being successively removed his *Atma* becomes one with *Paramatma?* Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for

meditation—is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

> Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's remission (relaxation).*

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

> It is no use to fast *as long as one requires* food. . . . To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane. The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana.* Hearing of his widespread fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the courtroom, the king having read their thought—a power which every *chela* attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs.

He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over.

The poor fellows having returned to the palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He, too, while *in* the world, was not *of* the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena,* not the outer shell of phenomena.

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in the *Occult World:*

> The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race pre-

> dilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties, as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and—the Elementaries.

CORRESPONDENCE ON "CONTEMPLATION"

I

I regret the whole article is totally misunderstood. All I meant to say was that temporary estrangement, from family or friends, does not constitute an essential qualification for advancement in occultism. This ought to be plain to one who weighs carefully my illustration of Janaka. Although *in* the world, to be not *of it*. Failing to realize the meaning of this important teaching, many people rush in from a sentimental disgust of worldliness, arising probably out of some worldly disappointment—and begin practising what they consider to be a true form of *contemplation*. The very fact that the *motive* which leads them to go in for this practice, is as is described . . . —this fact itself is a sufficient indication that the candidate does not know the "contemplation" of a *Raja Yogi*. It is thus impossible in the nature of things that he can follow the

right method; and the physical practice, which he necessarily undertakes, leads him to the disastrous results adverted to in the article.

Any reader, who has intuition enough to be a practical student of occultism, will at once see that to work up to perfection is the highest ideal that a man can have before him. That is not the work of a day nor of a few years. "The Adept *becomes;* he is NOT MADE"—is a teaching which the student must first realize. The aspirant works up to his goal through a series of lives. Col. Olcott says in his *Buddhist Catechism:*—". . . Countless generations are required to develop man into a Buddha, and *the iron will to become one runs throughout all the successive births.*"

That *"iron will"* to become *perfect* must be *incessantly* operating, without a single moment's relaxation, as will be apparent to one who reads *carefully the article as a whole.* When it is distinctly said that during the time that this contemplation is not practiced, *i.e.,* the iron will is not exerting, the process of the emission and attraction of atoms is not stopped, and that the desires, instinctive or otherwise, must be so regulated as to attract only such atoms as may be suited to his progress—I cannot understand my correspondent when he asks me what he should do at a particular hour in the morning. He should cultivate only such thoughts as would not be incompatible with the highest ideal he has to work up to.

By perfection, which should be his highest ideal, (I must add) I mean that *divine* manhood which the Occult Philosophy contemplates the seventh race of the seventh Round will attain to. This, as every tyro knows, depends largely upon a cultivation of the feeling of Universal Love, and hence an earnest desire to do some practical philanthropic work is the first requisite. Even this state, I admit, is not *absolute perfection:* but that maximum limit of ultimate Spiritual perfection is beyond our comprehension at present. That condition can only be intellectually realized as a practical ideal by those *divine men*—Dhyan-Chohans. To be identified with THE ALL, we must live in and feel through it. How can this be done without the realization of the feeling of Universal Love? Of course Adeptship is not within the easy reach of all. On the other hand, occultism does not fix any unpleasant place or locality for those who do not accept its dogmas. It only recognizes higher and higher

evolution according to the chain of causation working under the impulse of Nature's immutable law. The article on "Occult Study" in the last number* gives the necessary explanation on this point.

It is painful for me to find that the very thing I attempted to point out in that article to be mischievous in its results, is again put forward as a desirable attribute or adjunct of true contemplation. I would ask my correspondent to read again the same article, with these additional remarks, before thinking of the necessity of any peculiar or particular posture for the purpose of *contemplation.* I, at any rate, am unable to prescribe any specific posture for the kind of *incessant contemplation* that I recommend.

—D.K.M.

II

Notwithstanding the article on the above subject in the February *Theosophist,* many of its readers still seem to imagine that "contemplation" is a particular form of gazing or staring at something, which process, when undergone a set number of hours every day, will give psychological powers. This misunderstanding is apparently due to the fact that the main point discussed has been lost sight of. Instead of realizing that there is but one chief idea meant to be conveyed by that article by arguing it through many of its phases, it seems to be imagined that almost every sentence expresses quite a distinct idea. It may not therefore be uninteresting or unprofitable to revert to the subject and put forward the same idea from another stand-point and, if possible, in a clearer light. It must first be borne in mind that the writer of the article did not at all mean to imply the act of gazing by the word "contemplation." The former word would have been made use of, were that the idea. *The Imperial Dictionary of the English Language,* (1883)—defines the word contemplation thus:—

(1) The act of the mind in considering with attention; meditation; study; continued attention of the mind to a particular subject. Specifically—2. Holy meditation; attention to sacred things.

Webster's dictionary thoroughly revised—also gives the same meaning.

**The Theosophist,* March, 1884, pp. 131-3.—Eds. THEOSOPHY.

Thus we find that contemplation is the "continued attention of the mind to a particular subject," and, religiously, it is the "attention to sacred things." It is therefore difficult to imagine how the idea of gazing or staring came to be associated with the word contemplation, unless it be due to the fact that generally it so happens that when any one is deeply absorbed in thought, he apparently seems to be gazing or staring at something in blank space. But this gazing is the effect of the act of contemplation. And, as usually happens, here too the effect seems to be confounded with the cause. Because the gazing attitude follows the act of contemplation, it is at once assumed that gazing is the cause which produces contemplation! Bearing this well in mind, let us now see what kind of contemplation (or meditation) the *Elixir of Life* recommends for the aspirants after occult knowledge. It says:—"Reasoning from the known to the unknown, meditation, must be practised and encouraged."

That is to say, a *chela's* meditation should constitute the "reasoning from the known to the unknown." The "known" is the phenomenal world, cognizable by our five senses. And all that we see in this manifested world are the effects, the causes of which are to be sought after in the noumenal, the unmanifested, the "unknown world": this is to be accomplished by meditation, *i.e.,* continued attention to the subject. Occultism does not depend upon one method, but employs both the deductive and inductive. The student must first learn the general axioms. For the time being, he will of course have to take them as assumptions, if he prefers to call them so. Or as the *Elixir of Life* puts it:—

"All we have to say is that if you are anxious to drink of the *Elixir of Life* and live a thousand years or so, you must take our word for the matter, at present, and proceed on the assumption. For esoteric science does not give the faintest possible hope that the desired end will ever be attained by any other way; while modern, or the so-called exact science laughs at it."

These axioms have sufficiently been laid out in the articles on the *Elixir of Life* and various others treating on occultism, in the different numbers of the *Theosophist.* What the student has first to do is to *comprehend* these axioms and, by employing the deductive method, to proceed from universals to particulars. He has then to reason from the "known to the unknown," and see if the inductive

method of proceeding from particulars to universals supports those axioms. This process forms the primary stage of true contemplation. The student must first grasp the subject intellectually before he can hope to realize his aspirations. When this is accomplished, then comes the next stage of meditation which is "the inexpressible yearning of the inner man to 'go out towards the infinite'." Before any such yearning can be properly directed, the goal, to which it is to be its aim to run, must be determined by the preliminary stages. The higher stage, in fact, consists in realizing practically what the first steps have placed within one's comprehension. In short, contemplation, in its true sense, is to recognize the truth of Eliphas Levi's saying:—"To believe without knowing is weakness; to believe because one knows, is power."

Or, in other words, to see that "KNOWLEDGE IS POWER." The *Elixir of Life* not only gives the preliminary steps in the ladder of *contemplation* but also tells the reader how to *realize* the higher conceptions. It traces, by the process of contemplation as it were, the relation of man, "the known," the manifested, the phenomenon, to "the unknown," the unmanifested, the noumenon. It shows to the student what ideal he should contemplate and how to rise up to it. It places before him the nature of the inner capacities of man and how to develop them. To a superficial reader, this may, perhaps, appear as the acme of selfishness. Reflection or contemplation will, however, show the contrary to be the case. For it teaches the student that to comprehend the noumenal, he must identify himself with Nature. Instead of looking upon himself as an isolated being, he must learn to look upon himself as a part of the INTEGRAL WHOLE. For, in the unmanifested world, it can be clearly perceived that all is controlled by the "Law of Affinity," the attraction of one to the other. There, all is Infinite Love, understood in its true sense.

It may now be not out of place to recapitulate what has already been said. The first thing to be done is to study the axioms of Occultism and work upon them by the deductive and the inductive methods, which is real contemplation. To turn this to a useful purpose, what is theoretically comprehended must be practically realized. It is to be hoped that this explanation may make the meaning of the former article on this subject clearer.

—D.K.M.

EVERYDAY QUESTIONS

On Patanjali's Yoga Aphorisms

Aphorism 18 (Book IV): "The mind is not self-illuminative, because it is an instrument of the soul, is colored and modified by experiences and objects, and is cognized by the soul." In this Aphorism I find what relieves me of most of my perplexities in Patanjali. Certainly, Higher Manas is "self-illuminative." "Mind-born sons" of the Secret Doctrine *are "luminous." Therefore, it is clear that all through these Aphorisms, it is the lower mind which has to be restrained and controlled, and which is subject to modification and coloring. Is, then, the "Soul" of Patanjali but what H.P.B. describes as Higher Manas?*

Mind is the connecting link between the Egoic power of perception and the objects which must be correctly perceived in order to provide a working knowledge of the manifested world. Manas is intelligence and, more specifically, *manifested* intelligence. The intensification of Buddhi-Manas means the successful incarnation of the Buddhic powers into that semi-substantial, plastic intelligence which is the highest efflorescence of the material world. Higher Manas is "developed," *on this plane,* through the interaction of Buddhi and the intelligence of matter. We might regard the powers of Higher Manas as higher faculties, and Buddhi as a symbol of the power which makes attainment of those faculties possible. In the terms of William Q. Judge's *Ocean of Theosophy,* Higher Manas—that is, Manas *with* Buddhi—is the incarnated Ego or Soul. The work of "restraining and controlling the lower mind" is not to be regarded as negative or non-constructive endeavor, for it is also the work, here, in a sense, of "producing" Higher Manas—that is, those faculties which convey accurately to the five senses and organs the behests of Spiritual Intuition.

When the problem of making fine distinctions between the various faculties of man arises, it is helpful to consider some of the immediate implications of the Third Fundamental Proposition of the *Secret Doctrine: (a)* All intelligence is of the same essence, even though not of the same degree. *(b)* Since evolution begins with a Spiritual impulse given to matter, the development of Higher

Manas begins with the incarnation of the spiritual individuality. Therefore, each Manvantara calls for a new development of higher manasic faculties—the absorption of the purposes of lesser intelligences in the wider and more comprehensive purposes of the Spiritual Will. Higher Manas does not develop *from* lower manas, yet in the long course of evolution gains accretions, so to speak, from the material of lower manas.

"We must help personalities to become living Souls," wrote Robert Crosbie. This is the process through which the qualities of intelligence are refined and identified with the permanent in man. Higher Manas is the key to what we call individuality, for the abilities of perception which it represents are acquired in ways distinctive for each individual, and it is Higher Manas which provides the attractive focus which draws the skandhas together in each new incarnation.

Aphorism 19: In view of this Aphorism, and when we consider how many people listen to the radio, read a book or paper, and carry on a conversation at the same time, is it legitimate to conclude that such diffusion of concentration is likely to induce a current of passivity and mediumship in the race-mind?

The implication of the question is obviously correct. The inveterate radio-listeners—whether or not they do anything else at the same time—usually find it increasingly difficult to be alone with themselves. It is as if the Ego makes an indefinable demand for evaluative thinking when one is alone, and if a person has avoided any steps which might utilize this internal demand—if he simply does not know how to reflect—the result is a feeling of oppression, or egoic "frustration," of which modern psychology is still ignorant. The feeling of oppression, incidentally, is as far as "soul thinking" can get in an unwelcome solitude, and may drive the man to resume almost immediately a distracting activity.

It may be possible to concentrate on a great many things at the same time, *if* one knows exactly why one is paying attention to each of them, but it is impossible to have real concentration without a sense of moral direction or balance. Only when this is obtained is it possible to "render unto Caesar those things that are Caesar's." Sometimes, a disagreeable task must be accomplished

by concentration upon the end to be accomplished, rather than the event itself. A properly trained body and lower mind can provide their own "concentration" for the accomplishment of various physical tasks, and the most worthwhile assistance to the lower mind thus engaged will come when the higher mind is focussed on a moral objective.

Aphorism 22: Kindly explain what distinction may exist between this Aphorism and Aphorism 23, Book II. To me, they seem identical, but I realize there must be a clue I have not caught.

The distinction between Aphorism 23, Book II, and Aphorism 22, Book IV, is that the former speaks of the mind as the tool which must be used in discovering the essentials of Soul knowledge, while the latter describes a state already attained. There is a difference between understanding the "*nature* of the Universe," and "embracing universally all objects." Any man, by a study of correct philosophical principles, can gain a perspective of the purpose of evolutionary endeavor, while to "embrace universally all objects" means that a complete mastery of the specifics of manifestation has become one with the broader understanding of universals.

Aphorism 32: (a) Can this Aphorism be interpreted to mean that when "emancipation" has been reached, one's view is no longer of time, but of and in duration? This would seem justified by the description of Soul at the time of concentration (Book I, Aphorism 3) as abiding "in the state of a spectator without a spectacle."

(b) In the above connection, I should like to know how the definition of concentration differs from that of sleep, as given in Book I, Aphorism 10?

(a) The question has stated the case. All human difficulties are proved by each one as being involved in Maya, precisely because the passage of time alters or changes completely one's feeling about them. The mastery of the "time sense" is also a mastery of the whole material world with its disturbing effect upon Egoic clarity. The man who has reached the state of "spectator without a spectacle" no longer sees "through a glass darkly." Soul vision is that vision which includes past, present and future in one cognition.

(b) Concentration is a description of the mental state wherein the mind embraces and includes all subjects and objects. The *final*

stage of concentration brings the universal perception that all subjects and objects are in essence "one." Perception of differences and distinctions cease because those qualities are understood by the Soul. In the case of sleep it is also true that "differences and distinctions" cease, but only because of withdrawal from the material world. Many difficult problems not yet solved have temporarily retreated beyond the horizon. There is, however, a very real correspondence between a state of highest concentration and deep sleep, when the Soul is in a state of absolute consciousness. (*Secret Doctrine,* I, 266.)

"A Dynamic Structure"

Neither the operational control over nature that science makes possible nor the inclusive understanding of human attitudes and responses that poetry mirrors can well be spared. But . . . it is the language of imagination that stands in need of revival. Many literate people have still to overcome their predisposition to conceive of a poem as an exalted sentiment artificially expressed in rhyme; they have still to ponder the implications of Edwin Arlington Robinson's careful saying: "Poetry is a language that tells us, through a more or less emotional reaction, something that cannot be said." A poem, in other words, is a dynamic structure of tensions that can be felt but never completely restated in any form other than that of the poem itself. Poetry is at the height of its achievement when it manages to contain and reconcile whole systems of conflicting ideas. Its ultimate pattern is paradox. One may almost say that poetry is the art of suggesting how differing values may be adjusted without sacrificing any of them to make the adjustment easy.

A scientific habit of mind, with its tendency to press for definite solutions, is perhaps not the happiest approach to the world as we now find it. A deliberate immersion in poetry would seem to be better calculated to prepare us for the comprehension of opposing views within a single frame of order, for an inclusive understanding of total situations, and for a large and undismayed mental tolerance.

—George F. Whicher

ON THE LOOKOUT

Science and Liberty

In his *Science, Liberty and Peace* (1947) Mr. Aldous Huxley shows that science has enormously increased the centralized power in the hands of national governments. The consequence has been to intensify international rivalries. His remedy is decentralization. Regional and local communities should be given the means of living largely on their own resources. "Recent history makes it abundantly clear," he writes, "that nations, as at present constituted, are quite unfit to have extensive commercial dealings with one another." He would probably agree with Mr. Gandhi that, if liberty is to be preserved and civilization saved from destruction by its own inventions, a voluntary move will have to be made away from machine values to an altogether simpler style of individual and national life. Mr. Huxley has analyzed the social influence of science, particularly in relation to governments and the influence of politics on the work of scientists. Much remains to be done, however, to bring home to people everywhere their obligations and the responsibilities of experts to human welfare. For the theosophist, the esoteric bearing of karmic cycles upon universal ethics is a matter of continuing and absorbing study.

What is the State?

The problem of science and liberty is part of the larger question of our conception of the State. On this there are two fundamental hypotheses. The organic theory "defines the State as Society organized as a sovereign political body, and conceives it as a natural individual, superior to and more valuable than the individuals who are its citizens" (*States and Morals,* by T. D. Weldon; London, 1946). This may be described as an ultimately perverted view of the "organic" nature of human society. While often identified with Plato's doctrine of a "state being the individual writ large," nothing could be more fundamentally dissimilar than the notion that the individual belongs to the state as an economic unit, and Plato's teaching that the individual must extend his sense of justice

until he creates naturally the laws of a state! For Plato, also, the connection between the individual and the community was akin to the original Eastern teaching of "Dharma"—a *karmic* rather than an "organizational" responsibility, the discharge of which was to be accomplished in quite other terms than the acceptance of material dictatorship.

"AN ARTIFICIAL PRODUCT"

In Western history particularly, the organic theory of the state has come to mean that the life of the state, not the life of the man, is important. Consequently, we even identify the many millions of a national population with what their Governments may do. "Germany" is thought to have certain undesirable characteristics, "Russia" others—and with these judgments we all too often summarily dispose of a multitude of individuals whose minds and hearts have little to do with the character assigned on the strength of some national policy. Supposedly opposed to the organic theory is the mechanical hypothesis "in which the state is not a natural-grown but an artificial product" (Weldon). While this theory leaves out of account what the theosophist would call the karmic lines of association, it gives a more natural description of "The State" today than the organic theory. In a "golden age" the organic state—organized in quite different ways—might be a reality.

"UNDER WHICH KING?"

In the midst of the varying expressions of formidable power given to the modern State by an ambitious and not over-scrupulous science, the man who tries to avoid extremes is "an undistributed middle," as he has been wittily called. The London *Times Literary Supplement* (May 31) remarked:

> By splitting the atom we have split our world, the nations within their borders, and humanity beyond them. In domestic as in foreign affairs ours is the age of fission and polarization. Our extremisms have at last become mutually exclusive. "Under which king, Bezonian? speak or die!" Right or Left? Individualism or collectivism? Private or public property? Choice or decree? America or Russia?

The responsibility of choice (it goes deeper than mere political considerations) is clear—no less are the perils of indecision to

man's future. Historically, the writer of this article draws an interesting analogy: "As in the ancient world Byzantium arose across the Aegean to outlive a Roman Europe in dissolution . . . so today America is taking vague and superficial concepts of European collectivism and recasting them into moulds of the old-time 'American way' of private capitalism."

Science and the Community

Long ago, an Eastern Teacher writing to the then editor of *The Pioneer* newspaper at Allahabad (India) asked, "What, in its proud isolation, can be more utterly indifferent to everyone and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact?" If ever a serious attempt be made to make of science an integral whole, it will necessitate (as H. P. Blavatsky pointed out, *S.D.* I, 588), "the study of spiritual and psychic, as well as physical nature."

For the present, an unintegrated science argues that its purpose is to serve the material needs of men. It flirts with ideas of planning, which are so very *de rigueur* in contemporary thought, because of its amoral belief that planning makes for physical efficiency. All that scientists of this persuasion ask is that any scheme of central planning shall be *scientific,* and be applied in all departments of life. There is no suggestion that regard shall be had to those "outmoded" metaphysical concepts—morality, virtue, philanthropy. It is this attitude of mind which led the same Eastern Teacher to declare, with regard to materialistic science of the nineteenth century, that he and his Brothers refused "to be broken on any wheel of her construction." Will the more enlightened portions of the people in the world today follow this noble example? The warning is clear.

Truth and Order

So many scientists have travelled far from what will be considered the old-fashoned view of that great German naturalist and explorer, Alexander von Humboldt, who wrote in his *Cosmos* (1827-28): "Other interests besides the material wants of life, occupy the minds of men"—a scientific and metaphysical fact which can be ignored only at the cost of immense injury to the body politic.

An instance of the desertion of truth in all things is the doctrine attributed to Hitler by H. Rauschning *(Hitler Speaks):* "There is no such thing as truth. Science is a social phenomenon, and, like every other social phenomenon, is limited by the benefit or injury it confers on the community." But an even more striking illustration of totalitarian thought in the realm of science is given by John R. Baker in his *Science and the Planned State* (London, 1945). He gives the following extract from J. G. Crowther's *The Social Relations of Science* (Macmillan, 1941):

> Those who have revived the Inquisition, like the Pope in Galileo's time, have a better understanding of politics [than most scientists of today], and realize that in crises the possession of power is more important than the cultivation of intellectual freedom. . . . The danger and value of an Inquisition depend on whether it is used in behalf of a reactionary or a progressive governing class (p. 331).

When Mr. Crowther wrote this amazing piece of dangerous nonsense, it appears he was secretary of the scientific section of a cultural group known as the British Council. It cannot be said, therefore, that he wrote as an irresponsible nobody.

The Choice Before Us

It is difficult to see how any crisis is to be solved adequately except in the fresh air of intellectual freedom. The alternative is a Scientific Vatican, with violent regimentation, empirically conducted, in the interests of a ruling oligarchy. It remains to be seen whether the ancient or the modern theories of the nature of Man and the Universe are the more logically and philosophically correct. While much of modern science seems to be anxious to imitate (with improvements!) the punitive measures of the Holy Office, with a view to the extirpation of what it may be pleased to define as an "unprogressive" class of the community (epithets in this connection are merely instruments of policy), it is some comfort to the esotericists in our midst to observe continuously "the glaring contradictions, the mutually-destructive hypotheses of world-renowned Scientists, their mutual accusations, denunciations, and disputes," and to feel assured that "the Occult theories have as much right to a hearing as any of the so-called learned and academical hypotheses" (*S.D.* I, 487).

"How Phony Psychiatrists Gyp the Public"

This Week Magazine for October 19th carried an article by Norman and Amelia Lobsenz titled "Beware of Psychoquacks." It was written apparently in the interest of "America's mental health," and of the self-appointed guardians of it, *The American Psychiatric Association.* Its chief value, however, is in the facts given with regard to this rapidly growing menace, and it provides another indication of the form that is being taken by the rise of Psychism in the hundred-year cycle spoken of by H. P. Blavatsky. Addressing "any individual who means to seek psychiatric help," the article warns that—

> Phony "psychiatrists" will treat you for everything you've got—in your pocket book. . . . You will find them in side-street brownstones, in cluttered cubicles of ancient office buildings and in plush and chromium Park Avenue apartments. They have official-looking signs in the windows: "Psychological Consultant," "Emotional Counsellor," "Personality Adjuster." . . . Psychoquacks traffic for profit with the mental health of millions of people.

"A New Billion-Dollar Racket"

> The members of this "psychologic underworld" are dangerous, yet little is being done to stop them. They have hitched their rickety wagons to the star of a constantly changing science, and trade on its conflicting theories.
>
> There are over 25,000 full-time psychoquacks in the U.S. today, according to reliable estimates. Thousands more are springing up, eager to rake in their share of the enormous sum, believed to exceed a billion dollars a year, which the public pays out for their disservices. Patients who really are mentally sick will, nine times out of ten, go away sicker. Those with fancied illnesses have a better than even chance of developing real ones.

After declaring that present-day psychiatry is a "constantly changing science," with many "conflicting theories," the Lobsenz' go on to affirm that—

> Against this army [of psychoquacks] there stand only 4,500 qualified psychiatrists, 400 psychoanalysts and a few hundred lay analysts. These reputable workers in mental health can treat only a small number of those who need and want help. The demand far exceeds the supply.

Lest readers be left to believe that qualification consists merely in an acquaintance with the "conflicting theories" with which the science is admittedly honey-combed, the article sets forth the conditions required of the "legitimate psychiatrist." After a subtle "smear" on such techniques as Naturopathy and Chiropractic, it states that the real psychiatrist must have—

> . . . an M.D., a year's interneship, one year in an accredited psychiatric hospital, three years of practice at his specialty. In addition, he has to pass a two-day exam by the Board of Psychiatry and Neurology, composed of four delegates each from the American Medical, Psychiatric and Neurological Associations. . . . Every aspiring psychoanalyst must also undergo personal psychoanalysis to clear his own subconscious of blocks [and perhaps also of theories about mind and soul not accepted by the triumvirate?] which might hinder his work with patients.

"A PSYCHIATRIC FOUNDATION"

The article justly deplores the lack of adequate legislation to deal affectively with false psychiatric practices, but one cannot help wondering if the self-chosen authorities in this field realize the awful responsibility they have assumed in electing themselves guardians of America's mental health? Whether they do or not, they are starting a "full-fledged public education campaign against psychoquacks," establishing a Psychiatric Foundation, a non-profit organization, with six main objectives:

> . . . to expand and standardize psychiatric training; to develop psychiatric research; to study legislation affecting the field; to encourage work with youngsters as a form of preventive psychiatry; to combat prejudice against the mentally ill, and to educate the public about charlatanry.
>
> Most immediate aim is to increase qualified personnel. At least 10,000 more psychiatrists and 10,000 more psychiatric social workers are required.

"PURSUIT OF ANOTHER METHOD"

Before proceeding too far in its guinea-pig work of "preventive psychiatry" with the minds of youngsters, and of pressing forward its full-fledged educational campaign for the *public,* members of the Foundation might question the need of a "full-fledged" educational campaign *for themselves* with regard to the nature of the soul and spirit in man. Wm. Q. Judge, in 1887, wrote that—

> Modern physical, mental and psychological sciences, have as yet but scratched the surface of that which they are engaged in examining. Physical science confessedly is empiric, knowing but the very outposts of the laws of nature; and our psychology is in a worse state. The latter has less chance of arriving at the truth than physical science, because scientists are proceeding to a gradual demonstration of natural laws by careful examination of facts easily observable, but psychology is a something which demands the pursuit of another method than that of science, or those now observed.

Sign of the Cycle

Unless members of the Psychiatric Foundation, in their second object—namely, to develop psychiatric research—show a greater willingness to look at man and life from the moral and spiritual side, than similar psychic research societies of the past have shown, the most meritorious and best thing to do is precisely what Theosophy alone can and will do: *i.e.,* to warn the innocents who are attracted by the promises of this "constantly changing science," and to point those who are interested to the source of truth concerning man as a spiritual being—namely, to the ancient wisdom religion. The patron of present-day psychiatry, whether of the unqualified or the "qualified" schools, runs great risk. The following words of H. P. Blavatsky, addressed to the American theosophists in 1890, are well worth the reflection and study of any person interested in Psychiatry or any other form of mind cure—

> As the preparation for the new cycle proceeds, as the fore-runners of the new sub-race make their appearance on the American continent, the latent psychic and occult powers in man are beginning to germinate and grow. Hence the rapid growth of such movements as Christian Science, Mind Cure, Metaphysical Healing, Spiritual Healing, and so forth. All these movements represent nothing but different phases of the exercise of these growing powers—as yet not understood and therefore but too often ignorantly misused. Understand once for all that there is nothing "spiritual" or "divine" in *any* of these manifestations. The cures effected by them are due simply to the unconscious exercise of occult power on the *lower* planes of nature—usually of *prana* or life-currents. The conflicting theories of all these schools are based on misunderstood and mis-applied metaphysics, often on grotesquely absurd logical

> fallacies. But the one feature common to most of them, a feature which presents the most danger in the near future is this. In nearly every case the tenor of the teachings of these schools is such as to lead people to regard the healing process as being applied to the *mind* of the patient. Here lies the danger, for any such process—however cunningly disguised in words and hidden by false noses—is simply to psychologize the patient. In other words, whenever the healer interferes, consciously or unconsciously—with the free mental action of the person he treats, it is—Black Magic.

"CAN MEDICINE MAKE YOU SMARTER?"

In an article of this title in the November *Coronet,* Madelyn Wood exploits the "breath-taking possibilities" of increasing human intelligence—"not with surgery, not with 'wonder' drugs, but with a substance called glutamic acid" given in capsule form three times a day. Doctors "don't know exactly" the secret of glutamic acid,

> but they do know that it is linked to one of the world's most amazing substances—a super-powerful chemical called acetylcholine. Right now, a tiny bit of this stuff in your body is enabling your brain to read these words. . . .
>
> Picture your brain as an incredibly complex collection of nerve cells, some 10 to 14 billion of them. Somehow those cells have to be hooked together if your mind is to function properly. Science doesn't yet know precisely how the connections are made, but it is probably a combination of electrical and chemical action.

The word "electrical" identifies acetylcholine as another addition to the ever-growing list of hormones which have been isolated by modern scientists. Hormones appear to be directly connected with the manifestation of character and intelligence, and may act as physico-astral controls governing the expression of certain psychic conditions in the body. (See THEOSOPHY XXX, 230-32.)

THE GAUGE OF NORMALITY

Researchers at the Neurological Institute, Columbia University, carried the experiments with glutamic acid into the field of the omnipotent "I.Q." On up through petit mal epileptics and sub-normal cases, we come to a "seemingly normal girl of 16 who just couldn't become adjusted to life."

> She was sullen, had no desire to make friends or join in social activities, and took slight interest in her school work. Then she was given 12 grams of glutamic acid a day. Within five months she became smiling, vivacious and attractive. Her marks went up and she plunged into social activities. For the first time she wanted to go to school dances.

All this, of course, can be taken as sign of increased intelligence, if there is no distinction between brain facility and intelligence, or between personality and character. The implication is that glutamic acid has made this girl "adjusted to life," as if in the nature of things there could be any substitute for the egoic adjustment and balancing of internal conditions and external conditions.

"Beyond Our Present Reach"

Dr. Frederic Zimmerman of the Neurological Institute has stepped up the old axiom that "Nature, unaided, fails" to the point where glutamic acid takes over before Nature has even had time to start:

> Consider the case of a retarded child of two who had made no effort to walk, talk or even to play normally. Dr. Zimmerman tried glutamic acid. Within a month the child was happily piling up the blocks which she had previously ignored. Then the treatment began to affect her stomach, so for a time it was halted. Immediately she stopped playing with the blocks and went back to her old lethargy. When the doctors began to give her small amounts of glutamic acid again, gradually increasing the quantity, she soon regained her interest in the blocks and six months later was beginning to walk.

What, actually, happens when the I.Q. goes up? According to J. McKeen Cattell, pioneer of mental testing, intelligence tests "measure the combined natural and acquired ability of the individual to deal promptly and correctly with relations that are largely verbal and mathematical." (*Scientific Monthly,* May, 1924.) He added that "we have not settled with the question of clearness of thought, sincerity of feeling, correctness of action," and "Wisdom, sympathy, righteousness are still further beyond our present reach."

Glutamic acid, therefore, may aid the coordination of brain functions and those of the lower mind, very possibly correcting psychophysiological defects in this area of human nature. As a specific for this purpose, glutamic acid may have a medical use of the

greatest importance, but it will never be a source of genuine "intelligence." Rightly used, and with their limitations understood, such drugs could earn universal respect for scientific method; but "promoted" as cure-alls for intellectual dullness and emotional immaturity, they will have to be placed in the same moral category as the brain surgery which eliminates "worry," but eliminates also the manifestations of conscience and personal responsibility.

"You, Too, Can Be 'Intelligent'!"

Miss Wood, however, describes the effects of glutamic acid in a style reminiscent of the "good news" appeals of revivalist religion. The effect is degrading to the spirit of scientific inquiry, and deceiving to the reader. Her illustrations have the flavor of twentieth-century "miracles," her comments the slick assurance of advertising copy. Articles of this sort are written "to order," with emotional and intellectual ingredients turned on and off according to the effect desired. They are either gay, frothy, or "serious," as the occasion and editorial policy of the magazine demand, regardless of the intrinsic character of the subject-matter, and regardless of the public need.

In the discovery of these effects of glutamic acid, the theosophical student may recognize a corroboration of the prophetic statement of *The Secret Doctrine,* "Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths" (I, 261)—but such discoveries ought not to be hawked to the public like some cheap patent medicine.

Activity Without Distractibility

About the only encouraging note in this "popular science" article is the implied preference for natural methods of medication and healing. There is emphasis on the fact that glutamic acid is not a "wonder drug," for it is found in peas, beans, cotton seed, sunflower seed, gelatin and coconut. Wheat gluten and the waste water from beet-sugar manufacture are sources for quantity supply. Glutamic acid can be taken as a powder, tablet or capsule. "There are no injections. Nor," the writer claims, "is glutamic acid a powerful, habit-forming drug."

A significant statement is that the use of glutamic acid is one way of "increasing the intensity of the nerve impulses," and the further warning that "too much glutamic acid may cause insomnia and distractibility." How to find the right dosage which will wind up the nervous power without winding it up too tight; which will make a sullen girl vivacious without going to the extreme of flightiness—these are some questions which, it appears, will arise, as well as the inevitable one: "Can any lasting reform ever be effected by anything but the will of the man himself?"

The Job of Intelligence

Miss Wood recounts a typical case of a 25-year-old man who had sustained a head injury as a child:

> He was restless, and subject to anxiety and occasional petit mal epileptic seizures. Twelve grams of glutamic acid a day not only stopped the seizures but increased his physical and mental alertness. Then, after seven months, the treatment was stopped. Almost at once he went back to his previous state.
>
> Experiments are now being conducted to find out whether or not the effect of glutamic acid is permanent. . . . But meanwhile, doctors are keeping glutamic acid at work on a job that stirs the imagination of even hard-boiled scientists—the job of making people more intelligent.

But even if the various effects of glutamic acid are determined—and its benefits somehow made to seem permanent—the "job of making people more intelligent" will remain.

One may speculate that if science could ever perfect its technique of working at human problems by mechanical means; if the chemical could be produced which would miraculously effect the coordination of the whole man; if ever an injection could suffice to develop integration; then the mass of human egos, seeking experience and greater control of their instruments, would need another planet where they would be free to solve problems without soaking them in chemical solutions!

Bechamp Finds Modern Defender

What many students have supposed to be a forgotten medical controversy of the nineteenth century—the issue between Antoine Béchamp and Louis Pasteur—was recently revived by a French

scientist, Dr. J. Tissot, who has come forward with a renewal of Béchamp's attack on the familiar Germ Theory of Disease. At a dinner held on Sept. 30 in London in Béchamp's honor, Dr. Tissot, who is himself honorary professor of physiology at the Natural History Museum of Paris, declared that time had proved that an injustice had been done to the French biologist. Dr. Tissot continued:

> Béchamp's experiments showed that, contrary to Pasteur's conclusions, dead bodies, meat, blood, milk, &c., have within them the causes of putrefaction, which is not necessarily caused by germs in the air. I have been able after 35 years to prove the accuracy of Béchamp's great discoveries.

Inoculation Theory False

> This means that the theory that inoculation creates immunity from disease is false. For example, anti-rabies vaccination has for the last 60 years inoculated paralytic rabies upon all of the vaccinated, and, above all, upon those who, bitten by a non-rabid dog, were in no danger. Anti-tetanic serum does not protect the patient, but always gives equine colibacillosis. In my view, anti-diphtheritic serum is totally ineffective and always results in equine colibacillosis.
>
> Vaccination with diphtheria toxoid has in France since 1940 alone inoculated serious diphtheria upon about 150,000 children and killed more than 15,000 of them. The vaccination with B.C.G. is a tremendous error, for tuberculosis is autogenous like cancer and, like the latter, is a disease due to the degeneration of the tissue-building dumb-bell organoid, against which any vaccination is impossible. (London *Times,* Oct. 1.)

Disbelievers in vaccination and the entire theory of artificial immunization will be interested in hearing more about the researches of Dr. Tissot. Meanwhile, they may refer to E. Douglas Hume's volume, *Béchamp or Pasteur?* which sets forth in detail the theories and experiments of Béchamp, as contrasted with the claims of Pasteur, the popular founder of modern immunology. Hume's book is based upon MS by Dr. Montague R. Leverson, an American physician of the nineteenth century, who was also a member of the Theosophical Society and a correspondent of the *Path.*

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

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